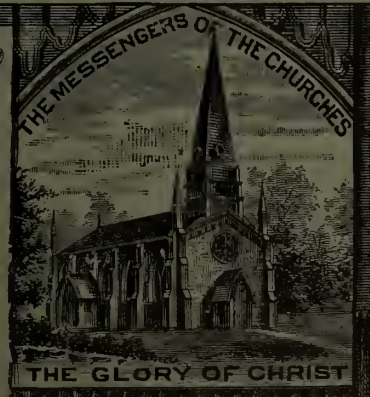


JUNE and JULY, 1894.

# HERALD OF MISSION NEWS

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# Journal of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
REFORMED PRESBYTERIAN CHURCH, U. S. A.

June and July,

1894.

## OUR VIEWS OF MISSION WORK.

### SELF-SUPPORT IN MISSION CHURCHES.\*

*Rev. H. C. Mabie, D.D.*

Is there not a tendency in our Mission Churches to unduly rely upon the Missionary Societies in the matter of supporting them after they have come to exist as Churches of Christ? There is a familiar cry often raised in this country, "Why don't you develop your Mission Churches in the matter of self-support more rapidly?" Is there any basis for this cry? And what do we mean by self-support?

If by this term it is implied that in the near future we are to look for a period when the churches in this country may expect to be excused from contributing to work of this kind on Mission fields, I do not know that we can afford them much encouragement. Is it not constitutional to the Church of Christ that it be ever more a giver, pre-eminently a giver? As one portion of mankind is a receiver to a larger degree than another, that portion must be to the same degree a giver. Surely the very Spirit of Christ dwelling within the soul requires of the Christian that he impart in the same measure that he has received. "Freely ye have received; freely give." If, therefore, the cry for self-support is simply a cry on the part of the

home churches that they may be relieved from an obligation; and if, as the Church's wealth increases this cry grows louder, then we must show the Church that it is constituted in order that it may give, even as Christ gives. It is not a matter of choice, this giving to the heathen world, from which we are ever to be excused; it is to be our habitual exercise. But having in mind the missionary work itself, for the sake of our Mission Churches which are so dear to us, we do nevertheless need to develop them in the matter of self-support.

If by this term is meant that we are to so handle the disciples gathered out of heathenism into churches as that they shall in time relieve our Mission Boards so that they may give attention to others more needy, we shall all agree that we need to develop such self-support. It is of the utmost importance that at the very beginning of our dealing with these converts we should shut off unjustifiable expectation on their part. If by self-support is meant that these disciples from the start are to so value Christ and Christianity as that they shall make it foremost in their living and in their business to support and sustain them because of their intrinsic worth and because their own welfare will be thus best secured, then we ought to urge self-support. I know that the plea is often put forth on Mission soil that the poverty is so

\* Read at a Missionary Conference in New York, 1894.



great. There is, however, no reason why the poorest of Christ's children, if, indeed, they have the Spirit of Christ, should not from the very beginning be led to feel that they are to contribute to the maintenance of the new worship and service. If by self-support we mean that every convert from heathenism, certainly every church that is gathered out of heathenism, is to contribute toward the salvation of others, surely it is fundamental that we encourage self-support. Is it not true that a man is never half saved until he becomes instrumentally the saviour of others? If so, then from the beginning we should so train these native Christians as that when they have received grace they shall at once look for another to whom to communicate that grace; yea, that of their substance also they shall likewise give in order that the benefits they value may be passed on to others.

On this occasion I am asked to deal merely with the *importance* of this training in self-support. How important is it? I answer:

(1). It is so important that we can *have but little confidence in the reality of the work* accomplished in the soul of the convert unless the tendency to self-support shows itself. If we are to be satisfied that a real change has taken place in the convert, which is of God, a tendency should be manifest on the part of the disciple not only to contribute of his substance, but to do so to the point of real sacrifice. This will increase his own confidence and that of his fellows in the reality of his Christianization. From the moment of conversion the missionary has a right to expect the exhibition of this spirit of generosity toward others. The missionary

who pampers or indulges the convert at this point will poison his very blood. I dare say it has been as noticeable to other denominations as it has been to our own during the past year, that from the many people who have come from other lands to ours to attend the World's Fair, the number of natives asking to be sent back by Mission Boards to inaugurate this or that scheme of Mission work has been remarkably large. Not long since, a man came to our rooms, who had previously applied to other Boards, and had been found wanting, asking that our Board encourage his baptism, put him through a course of education, and give him assurance that we would ultimately send him back and support him as a missionary in his own country, where we have heretofore had no work, and have no thought of establishing any. He took it for granted that because we were, forsooth, a benevolent institution, we should set him up in a career. Now, if we were to yield to such a state of mind in the initial step, either in this country or on the Mission fields themselves, not only should we be duped, but we would encourage a vicious influence in the lives of such adventurers.

(2). Then again, if we do not develop the idea and habit of self-support, we are likely to *widen the chasm between heathen peoples and our Missionary Agencies* instead of closing it. Suppose we undertake the work, as a rule, of supporting these churches, building their chapels, school-houses, etc., etc., we thereby encourage two evils. First, we encourage our missionaries with funds raised in the home land, to put an American or semi-European institution in their midst, which depresses rather than stimulates them; it

is by no means certain that such an importation will do them the good intended. And secondly, we take away from the native the motive to make the most of what he has, or to achieve that which is easily within his own reach. Let the native of his own resources, and according to his growing ideals, root his work in his own soil; let him build his chapel and school-house with materials and resources which his own country furnishes and will appreciate.

Visiting our Karen Mission in Burmah three years ago, I found scores of bamboo chapels built in native style, always the best buildings in the village, and admirably fitted for their purpose. I could see no real reason why more expensive buildings of teak or stone would have been more effective. Their own houses, in which they dwelt, were of bamboo; the climate and other conditions favored such buildings. A foreign, modern structure of American pattern, in my judgment, in most cases, would have embarrassed rather than helped the situation. By way of contrast to what prevails in Burmah, however, I may refer to a single chapel which I saw in another field in a Chinese city. This was built with funds raised in this country—not a large amount—but the front of that chapel resembled a Greek temple more than it did a Chinese building. It has a pillared, Doric front. In the eyes of a Chinaman it is a monstrosity. He asks, "What in the world is that portico?"

The missionary would do a service to the people among whom he labors if, instead of encouraging a structure of that kind, he would stimulate the natives to build that which their taste could approve and their means afford. I verily believe that at the

root of much of the hatred of foreigners existing both in Japan and China is a great and natural dread of much which is now being introduced into these countries, including too costly chapels and other foreign buildings, which they see no hope of being able themselves to maintain and multiply. So, from sheer fear they shrink back from this foreignism into old custom and habit, and say, "Japan for the Japanese"; "China for the Chinese"; "These things will do for the foreigner, but they are not adapted to us."

(3). Further, there is danger in certain cases of *doing injury to our missionaries themselves*, by supplying funds which natives would better secure on their own grounds. Do we not all know of such an instance as this? A missionary going for the first time to a field; after he has taken a look about him, and has come to realize how far he is from home, exhibiting an inclination to reason, and often to write, "Here I am alone, but what can one person do among these myriad heathen, and what can I do with these limited resources which the Mission Board has given me?" Would it not seem a truer thing for such an one to say, "I am not here to chase away the limitless darkness, but I am here to hold aloft my single light, to illumine a limited field, and I am to find my joy and gratification in the consciousness that I do it in Christ's name—as if I were Christ"? No man is responsible for the outlying gloom that he cannot banish. The Missionary Society may transport their representative to his field, give him a stipend for his support, house, and otherwise equip him; but unless he acquires freedom and joy in imparting his own blessing, despite all his outward limita-

tions, there will be a sad curtailment of what is expected of him. It is what the missionary carries within himself in his own personality, a personality charged with the divine life and joy, yearning to impart to others what he himself has experienced, that constitutes his chief benefaction to the heathen. Now if, in lieu of this, we encourage men to expect that we will put artificial props under them, there is danger that the tendency alluded to will increase, to fall back upon merely human resources and financial supports, and accordingly fail to look diligently for the possibilities that are within the people to whom they go, and above all, to look to God, the source and support of all.

(4). Then there is danger that we should give currency to the scandal which evil praters have started, much circulated in the Eastern world, that many of our Christians are merely "rice" Christians. I need not dwell on this. I have but little patience with this slander; and yet we cannot wholly ignore it. Doubtless these Secretaries of the various Boards have lately received an appeal from India, in which is voiced the complaint of the so-called "National Church," that the sentiment is abroad that multitudes of Christians in India are being unduly supported by funds from this country and England, and that therefore the high-minded native Christians themselves see the need of doing their utmost to remove that scandal from the coming church in India. They beg of our Boards that we will reconsider the bearing at least of some of our relations to our native churches, so that in this matter the very appearance of evil may be avoided.

(5). And finally, this matter of self-support is so important, that unless there is in the future considerable modification of our

methods, so that we shall unequivocally foster it, there is grave danger that we shall *undermine the confidence of many of our thoughtful and intelligent contributors and supporters of the cause in our own country*, both among the ministry and the laity. These are days of wide travel; we all stand nearer to the work than formerly. They are days when wise comparison of view is possible. Hitherto in the vastness of the field the work has thus far only been experimental. But now that our wise and capable business men are visiting Japan, China and India, they are studying these matters for themselves, and together with ourselves they raise the question which, as missionary secretaries, we have often raised before them, whether or not in our first sympathy for the poor and suffering and benighted peoples, we may not have injured rather than enhanced their future well-being by allowing them to depend over-much upon foreign bounty. We are always to remember, are we not, that, after all, our work is to carry Christianity rather than Americanism, that we are to bear the seeds rather than the fruits of Christian civilization to these peoples, and that we ought not to be expected to do for them what they can more wisely do for themselves.

In short, that just as in rearing a child, we must in the early stages of its life nurse it, carry it, and care for it, yet later we must teach the child to trust its own feet, even at the expense of a few falls; thus developing its own self-reliance and manly strength, till at length it will be able to help and nurture others,—even so must we do with the infant churches of Christ so dear to His heart and to ours in all these Mission lands.



## ITEMS OF MISSIONARY INTELLIGENCE.

### REPORT OF THE COMMITTEE ON MISSIONS.

The Committee on Missions respectfully report that the following papers have been referred to us :

1. Report of the Board of Foreign Missions.

2. Report of Central Board of Missions.

3. Items 4, 5, 6, 7, 9 and 10 of the Report of the Missionary Conference.

4. Resolution of Dr. Metheny, as to appointment of missionaries to China.

5. Items from the Report of the Presbytery of Colorado as to work among the Chinese at Seattle.

6. Request of the Women's Missionary Society of Pittsburgh Presbytery as to Industrial School at Selma.

Our people will find much in the reports of the Mission Boards to interest and encourage them, if they will carefully study them. Special attention should be given to the call of the Foreign Mission Board for money for the improvement of Mission buildings in Suadia. It is very discouraging to the missionaries and most discreditable to the Church at home, when, after they had given up all to serve the Church, they have to plead and beg for the ordinary facilities for carrying on their work, and then have their request delayed or even refused. We give many a pledge to our missionaries departing to foreign fields, which we very imperfectly fulfill.

The reports brought by Dr. Metheny of the persistent and successful attacks upon our Missions by its relentless and unscrupulous foe, the Turkish Government, should awaken the whole Church to unceasing prayer and call forth every effort

to arouse our Government to interpose for the protection of our missionaries in their rights. Let them be assured that the story of their trials and sufferings, move all our hearts to sympathy and strengthen the bonds of our affection towards them.

The Report of the Central Board is most encouraging in many directions. The Domestic Mission has grown wonderfully in extent and efficiency. The record of the year's work, in securing church buildings, in the settlement of pastors, in regular dispensation of ordinances, in vigorous prosecution of congregational work, in Sabbath-schools and young people's societies, resulting in many encouraging accessions to the Church, marks a progress that will cause the Church to sing for joy. The great success which has crowned the efforts to plant congregations in Kansas City, Topeka, La Junta, Denver and Seattle, should arouse the Church to enthusiasm in boldly planting the Covenanter standard in every important center throughout our land.

The Report of the Southern Mission is full of hopefulness. At last our streets there are "free from complaints." The work of building up an industrial department in connection with the Selma School, should receive prompt and generous aid. Mr. Picken's work at Pleasant Grove has had good success.

The Chinese Mission reports good accessions in the face of much opposition. An average attendance of twenty-one seems rather meagre out of an enrollment of 110 scholars, seventeen of whom are members of the Church. The Board explains the smallness of the average attend-

ance by the fact that, owing to the anti-Chinese legislation and other causes of a local nature, the scholars frequently change their place of residence, so that they cannot attend with regularity. This Mission has no representative on the floor of Synod, while all the other Missions have. Several of our ministers who have visited the Mission during the year could be heard in behalf of its claims.

The Indian Mission continues to receive signal marks of the Divine favor. The prospect that very soon a number of converted Indians will be admitted to the full communion of the Church permits our faithful missionaries there to enter into the joy of the Lord, where He sees of the travail of His soul and is satisfied. We learn from sources outside of the report that plans are being rapidly matured for enlarging the work. Let the Church continue to keep the treasury of the Indian Mission full.

The Report of the Missionary Conference brought before the Committees the subject of a Jewish Mission. The fact is that the work has here already been inaugurated. The Rev. J. C. Smith has opened a Jewish Mission in connection with his pastoral charge in Cincinnati, and Mr. Louis Meyer, an educated Hebrew, has believed in Jesus and united with our Church. The Rev. J. C. McFeeters and his people have entered upon a similar work among the Jews in Philadelphia. They expect to have the services of Mr. Moses Greenberg, now prosecuting his studies in the Seminary. Our beloved missionary, Dr. Metheny, who was God's instrument in leading Mr. Greenberg to Christ, with characteristic devotion, has secured a suitable building in Philadelphia and tenders it free of rent

for the use of this Mission. With these facts before us there is no mistaking the call of the Lord to go forward. Two Hebrew missionaries are ready to begin labor among their own people. Two splendid fields are open before us. Two pastors and three congregations have seized the opportunity and entered the open doors. But the work is too great for them, and now the Church is asked to make the arms of their hands strong by placing her strong arms underneath them.

The Board of Foreign Missions reports that "there is money on hand for the establishing of a mission in China, but no response has been made to repeated calls for volunteers." The Resolution of Dr. Metheny comes to the aid of the Board "by making choice of one or two ministers, and one physician, to go as your missionary to China." Your Committee are of the opinion that missionaries should be chosen and called to this work by the Church.

The item referred to as from the Report of Colorado Presbytery is as follows:

"That after careful investigation of the openings for work on the Coast, we would respectfully ask Synod if the Chinese Mission Fund might not be so divided as to assist congregations on the Coast in conducting Chinese Missions."

As the Chinese fund shows a balance of nearly \$2,000, it seems possible to render aid to weak Mission congregations who undertake labor among the Chinese and when the work grows beyond their strength. We therefore submit a recommendation to this effect.

In the other items referred to as from the Report of the Conference on Missions, the suggestions are all approved and em-



braced in the recommendations of this report. We recommend :

1. That Synod, in behalf of the whole Church, expresses its appreciation of the faithful and wise endeavors of our Mission Boards in supervising and directing this great department of our Church work, and of the devoted labors of our missionaries in home and foreign fields, and especially we would convey to our afflicted brethren in Asia Minor and Syria the deep sympathy of all our people in their present sore trials and discouragements.

2. That the Synod having received information that there are those among our young ministers who are willing to undertake the work in the Foreign Field if satisfied that they are called thereto by the Church's Head, at once go forward in the choice of two ministers to be sent out as the Church's missionaries to China.

3. That the Church enter upon the founding of a Jewish Mission. That the sum of \$1,000 be appropriated for this purpose, and a day appointed for the offering to be made and the contributions placed in the hands of the Treasurer of the Central Board of Missions to be disbursed under direction of that Board; that for the present year the management of the Missions already inaugurated be left in hands of the pastors and sessions having them in charge, with instructions to present their needs to the Central Board.

4. That the weak congregations on the Pacific Coast engaged in Chinese work and needing assistance be instructed to submit their plans to the Central Board of Missions, and that this Board be authorized to make such appropriation for their aid as their judgment approves, out of the Chinese Mission funds.

5. That the congregations of Monongahela and McKeesport, of Pittsburg Presbytery; of Muskingum and Tomica, Ohio Presbytery, and Elliot, of Iowa Presbytery, be placed under care of the Central Board.

6. That the Central Board be authorized to take steps to start a Mission in Chicago, and at any other influential center where they find an opening and can command the means necessary.

7. That the request of the Women's Missionary Society of Pittsburg Presbytery be granted, and that the industrial school in connection with the Southern Mission be commended to the Sabbath-schools of the Church as their special work for this year.

8. That H. H. George be added to the Central Board of Missions.

R. J. GEORGE, *Chairman.*

#### REPORT OF FOREIGN MISSION BOARD.

It is with devout gratitude to the Redeemer and Head of the Church that we review the work of our Foreign Missions. The work has been measurably successful, amid opposition that evidently contemplates its ultimate defeat. The Turkish authorities begun on the outskirts years ago and are gradually working towards the center, with the slightly disguised purpose of driving all Christian missionaries out of the empire.

SYRIA.—Beginning with the work in Syria, we are able to say that the Gospel has been preached without any interruption in Latakia and Suadia, and occasionally in the outlying districts. There are at present on the roll of native communicants 198 names. Of these 75 are in Latakia and 16 in Suadia, 27 in Al-dainey, which lies

some twenty miles directly east of Latakia, 14 in Jendairia, 51 in Gunaimia and nine in Inkzik, situated respectively about nine, twenty-seven and thirty-five miles northeast of the city, and six in Metn, some forty-five miles to the south. These native members have always shown themselves loyal to their profession, except in Gunaimia, where some time ago a number were found to have imbibed Plymouth heresies, which threatened to destroy the very existence of the organization, and naturally occasioned a good deal of anxiety. The teacher, however, who introduced these errors and unsettled the faith of many, a rather brilliant speaker and very popular in the community, was promptly dismissed from the service of the Mission and has left the place. At the administration of the Lord's Supper in March, all the members of the congregation, who were not kept away by ill health, attended the services. But none who were unwilling to renounce their errors and renew their promises of obedience to the authority of the Church were allowed to commune. It is hoped that by careful instruction and a wise exercise of discipline, the evil effects of this unscriptural teaching will soon pass away.

The various outstations have been visited regularly during the year by one of the licentiates. Six teachers have also been employed as evangelists in villages where the schools have been closed.

In Latakia there were two schools in successful operation. The Girls' School, which is in charge of Miss Mattie R. Wylie and employs one male and four female teachers, reports 57 boarding and 40 day pupils. The Boys' School, which is under the immediate supervision of Rev.

Jas. S. Stewart and employs five teachers, including two of the licentiates, reports 37 boarding and 85 day pupils. The building in which the school has its home was completed in October, '93, and occupied at once. It is said to be admirably adapted for school purposes.

This department of our work has been carried on without any interference on the part of the authorities.

There were also two schools at work in Suadia. The school for boys is under the personal oversight of the resident missionary, Rev. J. Boggs Dodds. Owing to an official order, prohibiting the Fellaheen, under heavy penalties, from sending their children, it was feared at one time that the attendance would be much smaller than usual. But the old pupils gradually returned and some new ones were received, enabling the Mission to report 28 day pupils and 18 boarders, a larger number than was under instruction the previous year.

The Girls' School, with its 12 pupils, one-half of whom were boarders, is still in charge of Miss Meta Cunningham, who receives her salary from the Joint Committee of the Irish and Scotch Churches. Ever since she became connected with our Mission, Miss Cunningham has given abundant proof of loyalty to the work. Hitherto she has drawn largely upon her own resources for expenses connected with this school, and has besides made many liberal contributions towards the general work in this field. Very recently, for instance, she donated \$75 (£15 stg.) to build a wall, that seemed to be necessary, from the street to the Upper House on the Mission premises. The Board, however, will hereafter make a small appropriation for the

Girls' School, that a larger number of pupils may be received and thus enable Miss Cunningham to extend her influence and increase the value of this department of our missionary operations.

The alterations in the Lower House have been completed according to the plans submitted to the Board. But only about two-thirds of the money needed to reimburse the Treasury for its advance loan of fifteen hundred dollars has been secured in response to our circular appeal. We hope there will be no unnecessary delay in furnishing the balance. In this connection special and grateful acknowledgment is made of seventy-five dollars (£15 stg.), received through Miss Cunningham for this purpose from the Women's Missionary Society, College Street South, Belfast, Ireland, and other friends. While we most cordially thank our friends in the British Isles for their unsolicited donations and will always welcome them as fellow-laborers, it is clearly understood that what they give can never be used as a foundation for any claim to a controlling interest in our missionary property or for any voice in the administration of our missionary affairs.

The brethren in Suadia are very anxious to have certain alterations made in the Upper House this year. The estimated cost of the proposed improvements in the building is \$1,500, and we gladly lay their application before Synod. While the Board believes that the changes and additions asked for are necessary for the comfort and convenience of the two families, we do not care, in the present financial condition of the country, to press the undertaking of the work immediately. We ask Synod, however, for permission to bring the matter to the attention of the churches, and if the

funds are supplied during the winter, begin the work early in the spring of next year.

The only places outside of these centers of operation, in which schools are yet open, are in the extreme southern part of the field, where three schools were at work during the year with an aggregate attendance of 12 girls and 72 boys.

The medical work in Syria has been enlarged by the settlement of Dr. W. M. Moore in Suadia, last October. Dr. Balph, of Latakia, we are told, has held clinics regularly, as in previous years, two or three times a week, at which there are always religious services. We may be sure that these brethren will not let slip any opportunity of addressing those with whom they come in contact as physicians in regard to the disease of sin and the only source of spiritual healing.

ASIA MINOR.—According to the Annual Statement of Tarsus Mission, the work in Asia Minor has been carried forward with a good measure of success in the face of seemingly insurmountable obstacles. The Sacrament of the Supper was administered once during the year "before a large congregation of interested spectators." On that occasion eleven were received into the fellowship of the Church, and subsequently a Fellaha, a girl trained in the Boarding School, was baptized and admitted to full privileges. The attendance at public worship in Mersine has been larger than in previous years, though there has been a marked decrease in the number of inquirers. Both in Adana and Tarsus evangelists have been at work, men who are described as capable and faithful and as having labored "wisely and diligently in proclaiming the Word of Truth."

The leading schools are in Mersine: a



Girls' Boarding School, with 42 pupils and employing three teachers, and a Boys' Boarding School, with 30 pupils and employing two teachers. There is also a mixed school in the northern part of the town. "During the first half of the year there were 75 pupils in attendance, representing four Christian sects and Fellaheen," with a few Moslems. During the second half of the year there were 30, and for a part of the year there were two small schools among the Fellaheen in villages not far from Tarsus.

The work in this field has been and is seriously impeded by acts of repression and violence on the part of Ottoman officials, in direct violation of the Imperial School Law as well as of Treaty stipulations. The famous General Order of January 1, 1892, by which the Turkish Government hoped to modify the School Law, was rescinded by the Signatory Powers, who refused to allow any change in the provisions of the old law to be even discussed without their consent. To a deputation who waited upon the British Ambassador in regard to this matter and asked for an official deliverance, he said, among other things: "No school (British) can be closed for any reasons whatever except with the consent of H. B. M.'s Embassy"; and again, "Missionaries cannot be required to refuse Moslems applying for admission to their schools," and the U. S. Minister to Turkey took virtually the same ground when he insisted that American missionaries could not be required to do police service. If Sir Clare Ford was correct in his interpretation of existing Treaty obligations, then Dr. Metheny is right when he asks, in the admirable paper that he recently addressed to the Evangelical Alliance in Lon-

don, that he and his associates in missionary work should not be "prevented from the full enjoyment and exercise of all that is guaranteed to them in the practice of their missionary callings, and that the people should not thus arbitrarily be prevented from availing themselves of the very advantages for which the Treaties were framed."

The case of Zahara and Sophia, daughters of Ibraheem al Misree, whom Dr. Metheny has manfully refused to turn out of his school at the bidding of Turkish officials, is in point. It has already come to the notice of the American Government, and it will be pressed by the Evangelical Alliance upon the attention of the great Powers of Europe. These girls themselves have appealed to the British Cabinet, basing their appeal upon the Hatti Hamayoun, Treaty of Paris, 1856, and closing it with the touching words: "It is exceedingly abhorrent to our feelings as Christians to be forced into an harem, especially when the relations there would be incestuous. We appeal to you to save us this shame for the sake of Christ."

But the Board prefers that you should hear this story from the lips of our senior missionary himself. It is too long to embody in a report; and besides, their appeal to the British Government, as well as Dr. Metheny's presentation of the facts to the Alliance, and all the official correspondence, will be published as soon as possible for the information of the Churches.

CYPRUS.—Little need be said respecting the work in Cyprus. Dr. Arthur Foster, who was commissioned as medical missionary to the Island last year, intimated in a letter dated February 23d that he wished to return home, adding in a closing N. B.: "I will not stay here now under any cir-

cumstances." This informal resignation was accepted and arrangements were promptly made for the transportation of himself and family to this country. They arrived at New York on Sabbath, the 20th of May.

Dr. Foster has been notified that he will be required to refund Traveling expenses as well as outfit allowance, the Board agreeing to buy at a fair valuation any articles of household furniture that are in a usable condition and carefully stored in the chapel at Larnaca. The brethren at Mersine who have been intrusted with the oversight of the work on the Island, report that our Licentiate Daoud Saade continues to preach, not to so large audiences as formerly, but with the same earnestness and fidelity. The interests of the Mission, however, demand the immediate appointment of an ordained minister and a thoroughly qualified physician, whose voices shall speak for Christ and whose consecrated lives shall impress the community in favor of Christianity. The young people, who have agreed to pay the salary of a minister for a term of years, are offering daily prayer that God would raise up, qualify and send forth a man whose labors He will own and bless to the conversion of Cyprus.

CHINA.—Nothing has been done toward the establishing of a Mission in China. There is money in hand to begin the work, but no response has yet been made to repeated calls for volunteers.

WORKING FORCE.—There were employed in our foreign fields during the year:

4 ordained ministers, one of whom is a physician;

2 medical missionaries;

7 ladies, two of whom are now in this country on leave of absence;

5 native licentiates;

9 native evangelists;

1 native colporteur; and

22 native teachers, male and female.

It is very gratifying to have the testimony of impartial witnesses to the efficiency of this working force. In the spring of 1893 Rev. G. D. Mathews, D.D., General Secretary of the Alliance of Reformed Churches, traveling in the interests of foreign missionary work, spent several weeks in Syria and Asia Minor. He writes: "I had ample opportunities for examining all the work in Latakia. I was able to examine very carefully every class in the different schools, and was greatly pleased with the correctness and quickness of the answering. Indeed when one recollects how rarely these children ever see a stranger, the way in which they answered tells an interesting tale of the labors and faithfulness of the teachers. . . . I was greatly pleased with all I saw and heard in Mersine. . . . The zeal and energy of your agent in Cyprus would make a success in any place, if success be possible. I think you are highly favored in your representative there." This visit of Dr. Mathews was peculiarly encouraging to the brethren in these fields, and it has resulted in bringing to the Board much information that will be of permanent value. Nor must we overlook his hearty co-operation with Dr. Metheny when in London recently, seeking to reach the British Government with his story of Turkish disregard to Treaty obligations.

FINANCES.—A few financial items claim attention. In the Report of the Committee of Finance for 1892 (see Minutes of Synod, p. 256) is this resolution: "We recommend that the Nancy Hewitt Bequest be divided so that \$2,000 of the bequest be

placed in the current expense of the Domestic and Foreign Missions respectively, to be available for this year; and that the balance be a reserve in the same funds for future use." A question having arisen as to the disposition of this balance, Synod's Board of Trustees directed its payment to our Treasurer, with an agreement that the matter should be again referred to Synod. Our opinion is that Synod intended half of this reserve fund to be in our Treasury and at our own disposal in the future.

The sum of three hundred dollars (\$300) has been received from the estate of Rev. D. McKee, late of Clarinda, Iowa, through his widow, Mrs. M. E. McKee, with the request that Synod determine the final disposal of this bequest.

The Treasurer has also received a bequest to the Foreign Missions of the Reformed Presbyterian Church from the estate of Mrs. Ann Spence, deceased, relict of James Spence, both of whom were members of the First Congregation in New York City. It yields eighteen hundred and forty-one dollars and seventy-six cents (\$1,841.76), and although there is no restriction as to its use, Synod is asked for instruction.

The Board, however, recommend that both of these bequests be paid into the current expense fund. At the close of the fiscal year in April the expenditures had exceeded the receipts from all sources \$5,115.35. Deducting the balance reported at the corresponding date last year, you will find that the Treasury was then over-drawn \$1,792.62. There is a double reason for this deficiency: A large falling off in congregational collections, the contributions of Sabbath-schools and missionary

societies, and individual donations, the four ordinary channels of income; and an increase in the current expenses occasioned by sending out new missionaries, which meant an unusually large outlay for traveling expenses, and a permanent increase in the single item of salaries. In our last Report these facts were clearly stated and reiterated in a circular issued specially to remind the churches. Instead of receiving the full appropriation of \$15,000 in plate collections, only a few dollars over half that amount has been paid into the Treasury. The young women of the Church have contributed \$698.97 towards the salary of their missionary, Dr. W. M. Moore, and expect to do better in the future. The ministers have paid \$694 towards the support of their missionary, Rev. J. Boggs Dodds, or within \$106 of his full salary. The elders have sent us \$110.05, a little more than one-fifth of what is needed to give them a representative in the field.

The full appropriation asked for is needed, and it could be raised even in these days of business depression, if the friends of the work would only take time to think of their individual responsibility in the matter.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE,

*Corresponding Secretary.*

## ANNUAL STATEMENT OF SYRIAN MISSION.

LATAKIA, March 13, 1894.

*To the Board of Foreign Missions:*

DEAR FATHERS AND BRETHREN: Through the mercy of our covenant God we are spared to lay before you another annual



statement of the progress and condition of Mission work in this field.

You will remember that at the time of our last report Rev. J. B. Dodds and wife were already in Latakia. During the month of May they removed to Suadia, whither they were followed in November by the family of Dr. W. M. Moore. Miss Lizzie McNaughton was also added to the force of workers in Latakia. Dr. Balph was called to part with his children and accompanied them as far as Liverpool, on their way to the United States to be cared for and educated.

The family of Rev. Stewart was called to mourning by the death of their second son, Alvin, aged nearly four years.

We need not try to conceal the fact that there have been many discouragements. Not a single school remains open among the Ansairia. In many of the villages where our schools were situated, the study of the Koran has taken the place of the study of the Bible and Catechisms. In Suadia the Ansairia children were ordered to withdraw from our school, which they did, although some of them afterwards returned. We feared that the same order would be given in Latakia, but are glad to report that such has not been the case. We need not repeat the story of the imprisonment of our teachers and our anxiety with regard to them and their families. It is true that none of them suffered very great hardships, but only the Master knew the end from the beginning.

During the first half of the year our native brethren in the mountains were afraid to have us visit them in their homes or hold religious services among them, lest they should be suspected of being in our employ and teaching secretly.

The Mission property in Eldaney is in ruins, because no family dared to occupy the buildings for us and care for them. We are trying to bring the offending parties to justice, and also to secure the restoration of the buildings to their former condition.

The Plymouth heresy has shaken the loyalty of many of our members in Gunaimia; but we hope by sound teaching and faithful dealing to retain most if not all of them in the Church. They were afraid to meet for communion services during the early part of the year, and then they were found to be so divided and unsettled that it was thought best to postpone the communion still longer. Only two communions have been held this year, one at Latakia, at which there were two accessions, and the other at Suadia. Fourteen native children have been baptized. There has been preaching every Sabbath in Latakia and Suadia, and occasionally in the other preaching stations.

Of the five licentiates one has been unemployed; three engaged regularly in teaching; and but one in visiting the stations and preaching regularly.

The evangelist in Suadia has of late given about half his time to teaching the missionaries.

Three men who were formerly teachers are retained in their places to conduct the Sabbath meetings and do whatever Gospel work seems possible. Two others were employed for about three months in the summer as Bible readers, but were discontinued because we could not oversee their work nor report it as satisfactory.

The Latakia colporteur reports the sale of 82 Bibles;

19 copies of New Testament;

13 copies of the four Gospels and Acts ;  
80 copies of the Gospel by Matthew.

Much of the time of the missionaries during the summer vacation was taken up with building operations in both Suadia and Latakia, and although there was much opposition, everything that was undertaken in this line was carried through successfully, through the good hand of our God upon us.

Taking it all in all the year has been not only a peculiarly trying one, but also an extremely busy one for the missionaries. No one has been idle, and yet on every hand lies work that we cannot possibly find time to accomplish.

We have enjoyed helpful visits from Miss Sarah Lynd, of the Damascus Presbyterian Mission, Rev. Nelson and Dr. Harris, of the Tripoli field, and last, but not least, from Rev. G. D. Mathews, D.D., General Secretary of the Presbyterian Alliance, in company with his daughter, traveling in the interests of Foreign Mission work. Dr. Mathews could not have entered more heartily into our plans and our trials had he been a member of our own Board. Both he and his daughter have found a very warm place in our hearts.

We desire here to acknowledge the receipt of £10 sterling from the Bible Lands Missions' Aid Society, for the general work.

It is well known that the Boys' School of Latakia has heretofore had no permanent location. An important step has been gained in the erection of a building intended to be the home of this school and of the missionary family in charge. The dwelling has been occupied since November, 1892, but the school part was not ready until October 1, 1893. There was

fear lest we should not be permitted to use the building for school purposes, but God, who puts down one ruler and sets another up, graciously prepared the way for us, and the school entered its new quarters October 2d, and has not since suffered the slightest molestation. The Boarding and Day Schools were united similarly to those of the girls. There are at present 37 boarders (all the dormitory will accommodate), and 85 day pupils. Two of the boarding boys made a public profession at our last communion.

One room of the school is fitted up as a reading-room and library. It is open to all young men, but specially intended for the advanced pupils, and our own young people who have few books and few opportunities for spending their evenings profitably. The use so far made of the room has been quite encouraging. There is very little demand for English books, perhaps more for French, but chiefly for Arabic. More than 200 volumes are already on the shelves, while on the table are to be found two large Bibles, a variety of weekly papers, and a monthly scientific journal. By way of variety coffee is sometimes served free of charge. The librarian is one of the teachers employed in the school. The money to furnish this room has been gathered from private sources. Special mention should be made of the contributions of a few of our native teachers, Dr. Mathews, Mrs. Hugh O'Neill and Miss Wylie, on behalf of her brother, Rev. J. H. Wylie, deceased.

The Latakia Girls' School continues under the superintendence of Miss Wylie, assisted by Misses Edgar and McNaughton. A new room was added to the building during the summer, to be used as a sick

room, and is a very great convenience. The number of boarders this year is 57, and of day pupils 40.

Outside of Latakia and Suadia the only other schools now open are that of Metn for boys and girls, and of Tartous and of Soda for boys.

The medical work in Latakia has been conducted as formerly. Regular clinics have been held from two to three times a week, at all of which religious services have been held. The number of visits made was 425; the number of prescriptions filled, 3,400. The amount of cash received for medicines and medical attendance, 4,557 piasters, including 134 piasters reported by Dr. Moore as received for medical work, and equal to about \$162.75.

The average attendance at the clinics was 40.

# STATISTICAL REPORT, MARCH 1, 1893, TO MARCH 1, 1894.

1. NO. OF COMMUNICANTS .....	209
Missionaries and families .....	11
Native members, Latakia.....	75
"        "    Eldaney.....	27
"        "    Jendairia....	14
"        "    Gunaimia....	51
"        "    Metn .....	6
"        "    Inkzik .....	9
"        "    Suadia .....	16
2. BAPTISMS.....	16
Native Children.....	14
"    Adult .....	1
Missionary.....	1
3. DEATHS OF BAPTIZED CHILDREN.....	4
Native.....	3
Missionary.....	1
4. INCREASE OF COMMUNICANTS.....	5
Missionary.....	3
Native .....	2
5. DECREASE OF COMMUNICANTS .....	6
By Certificate .....	2
Death .....	1
Purging roll .....	3
6. NO. OF EMPLOYES.....	36
Licentiates (1 not employed) ..	5
Evangelists .....	6
Colporteur .....	1
Teachers, Female.....	6
"    Male.....	10
General Agent .....	1
School Servants.....	8
7. NO. OF SCHOOLS.....	12
Boarding, Girls' .....	2
"    Boys' .....	2
Day, " .....	5
"    Girls' .....	3
8. NO. OF PUPILS .....	362
Males .....	241
Females .....	121
9. NO. OF SABBATH-SCHOOLS .....	4
"        "    Pupils .....	225
"        "    Teachers. ....	20
10. CONTRIBUTIONS:	
C. E. Society, Latakia .....	724.00
Congregational collections ..	655.32
Special for Jewish Mission..	99.05
Medical receipts.....	4,691.00
Mission, Suadia, for work	
there .....	3,542.00
Miss Cunningham, £30.....	4,086.00
Per Miss Cunningham,	
From L. M. S., College St.	
South, Belfast, and other	
friends, £30 .....	4,086.00
Sabbath-school collections...	950.35
	18,833.70
Or about .....	\$672.67
11. LIST OF SCHOOLS AND NO. OF PUPILS IN	
EACH:	
Latakia, Boarding, Boys' .....	37
"        "    Girls'.....	57
"    Day, " .....	40
"        "    Boys'.....	85



Suadia, Day,	Boys'.....	28
" " "	Girls'.....	6
" Boarding,	" .....	6
" " "	Boys'.....	18
Metn, Day,	Girls'.....	12
" " "	Boys'.....	26
Tartous, "	" .....	26
Soda, "	" .....	20

Adopted by vote of Mission, Latakia,  
March 13, 1894.

J. S. STEWART, *Chairman.*

### SUPPLEMENTARY STATEMENT FROM SUADIA.

#### *To the Board of Foreign Missions :*

DEAR FATHERS AND BRETHREN: By the favor of God, your two new missionaries and their families have reached Suadia. Although the climate is said to be a trying one to Europeans, yet we have all had excellent health.

The work of the year has been carried on after the plan of former years. There are religious services conducted every Sabbath, on Thursday afternoon, at the opening of the schools each day and with the boarding pupils each morning and evening. Miss Cunningham has charge of the Sabbath-school, which meets at 9 A. M. Licentiate Ibrahim Jokki preaches at 11 o'clock. In the afternoon at 3:30 there is a prayer-meeting for all who will come. A similar prayer-meeting is held on Thursday. These services are fairly well attended, the numbers having increased during the year. Mr. Stewart conducted a communion last December at which 17 natives and five missionaries united in celebrating the Lord's Supper. There is a Fellah convert engaged as a Bible reader, who visits in the homes of the people with great acceptance.

The Week of Prayer was observed by the missionaries in their homes and also by the

natives in the chapel, the English services being held the week preceding the first Sabbath of the year. As an outcome of the Week of Prayer, several of the native brethren desired to send some contribution to the work among the Jews in Jerusalem, which is noted in the statistics. The amount was small, but when you consider that this is the first fruits of this kind, you will rejoice with us.

Among the young men and boys of the neighborhood and school there is a Temperance Band numbering twenty, under the leadership of Miss Cunningham, who has been holding meetings every three months.

Your medical missionary has not had time to do much work. The language must first be learned and there must be also suitable rooms for medical work before this department becomes efficient.

The school work has gone on as usual, with two exceptions. In May, 1892, a Turkish officer came here and requested that he be permitted to examine our school. He was refused, and in retaliation, he procured from the local authorities an order prohibiting the Fellaheen from sending their children to our schools. Owing to the heavy penalties, many of the children were withdrawn, but yet the school enjoyed one of the best closing exercises that has ever been held here. At the opening of the school after the summer vacation, the Fellaheen children were slow in returning. But one by one they came back. We took in some who had not been here before; thus our Boarding School is fuller this year than last.

The other interruption came from the rebuilding of the house for the Girls' School, which was chiefly affected thereby.

This Lower House was a one-story structure, built of sun-dried brick. It was quite too small for the work. During the fall and winter up to the New Year, we rebuilt and improved this house as per reports sent to your Treasurer. This work caused the entire suspension of the Girls Boarding School until about the time that the house was finished. With commendable persistency, Miss Cunningham continued the sessions of the Day School wherever teachers and pupils could meet. Now they have very convenient and comfortable rooms for the boarding pupils and the lady director. The class-rooms are commodious enough for as many pupils as may choose to attend. We pray that the Lord's people will speedily discharge the debt that has been incurred in the building of this house.

The year has been prosperous. The enemy has been notably restrained from doing us harm. We are encouraged to seek greater things from God in the year to come.

Very respectfully,

In behalf of the Mission in Suadia,

J. Boggs Dodds.

Feb. 22, 1894.

## ANNUAL STATEMENT OF TARSUS MISSION.

MERSINE, Turkey, April 20, 1894.

*To the Board of Foreign Missions:*

DEAR FATHERS AND BRETHREN: We record with gratitude to God that while He has chastened us all with sickness during the year, not even the children being exempt from it, we are not only all alive to praise Him now at its close, but are all in a tolerable degree of health, and able to do our work.

Dr. Metheny and Miss Sterrett are now on their way home to America. They will be absent from us a few months. It was providentially arranged that they should have as traveling companions as far as Great Britain, those two heroic veteran missionaries, Rev. James Martin, M.D., and his wife, of Antioch. This will be pleasant for them all.

We have had two brief visits during the year from James Balph, M.D., of Latakia. Dr. Moore and his family and Miss McNaughton, the new missionaries for Suadia and Latakia, made us a brief visit also as they were *en route* for their respective stations. We were all exceedingly glad to become acquainted with them.

R. J. Dodds, having gone to Antioch to assist Dr. Martin at a communion, extended his trip as far as Suadia, and was delighted to find the work prosperous there, and the new missionaries working not only with zeal and earnestness, but with wisdom and sagacity, as it appeared to him.

During the year we have administered the Sacrament of the Lord's Supper once before a large congregation of interested spectators. At that time we received into church membership eleven members, one of whom, an adult, from the Roman Catholic church, we baptized. During the summer time we received into church membership a Fellaha, a girl trained in the Boarding School, and baptized her. Having been previously known as Sophia, she took the name Mirriam at her baptism. Besides these two adults we baptized six infants during the year.

The Turkish Government appears determined to hasten a crisis in missionary affairs within this realm, and it would appear that our work has been selected by

them as the first citadel to be destroyed in their campaign. The presence of a new United States Minister, as yet unacquainted with Turkish craft and duplicity, appears to be looked upon by them as favorable for the accomplishment of their purposes.

Two things were attempted by the Government to bring matters to an issue:

1. That we give up the Fellaheen and Muslims now in our school.
2. And bind ourselves to hereafter exclude all such from our schools.

Both these demands being contrary to Treaty stipulations, we respectfully declined to comply with them. And we hope, with God's gracious help, to insist upon our rights being recognized, until the light dawns upon the oppressed subjects of this dark empire. The story as I have told it you is brief, but God only knows what it has cost us in trouble and deep anxiety. On Him we cast our burden.

In Adana we have continued the services of a faithful evangelist. His work has been among all sects as God gives him opportunity to make the Gospel known, but strange to say he is most kindly received and most attentively heard by the Fellaheen. One Fella of Adana, a young man, whose brother is a self-constituted and self-paid teacher and evangelist, has been for more than a year pleading for admittance to the Church. He appears sincere. There are many of his people who would like to profess Christ could they but follow Him without having to bear the cross.

In Tarsus we have continued the services of Nicola Dabbak and of Yusuph Jed-deed, both capable, and, we trust, sincere men. They have worked wisely and diligently in proclaiming the Word of Truth, but have had no schools. High testimony

is borne to their earnestness, knowledge and wisdom both by Fellaheen and by nominal Christians. The Fellaheen are showing much restiveness under the injustice of the Government in being excluded from our schools. They even complained of it in a formal petition to the Government that the Moslem schools in which they have been compelled to place their children be at least made free for them. The Government granted their petition, which shows that they dared not refuse it. They only give when they cannot help themselves.

We had two schools for the Fellaheen in villages not far from Tarsus, each within three hours ride on horseback. There was an average attendance of thirty pupils in the two schools. One of the teachers, Deeb Khalaify, died the second day of the year. He was a young man well acquainted with the Scriptures. He came to us from Latakia. The brethren there could not recommend him. He did not blame them, as he confessed that his life had not been blameless, but he professed repentance, and, as far as we could judge, his outward life gave every evidence of sincerity, and whatever he was asked to do he did faithfully. He was severely tried by the insults and unkindness of the Fellaheen. We have no reason to doubt that he died in faith, and is with Christ now.

In Mersine we have had fairly good schools. There have been forty-two boarders in the Girls' School and thirty in the Boys'. This is the only year that we have had a Boys' Boarding School at Mersine, except during famine time. It was made possible by additions which Dr. Metheny built to his house. The arrangement was not in every respect satisfactory, but certainly much more so than conducting a one-



sided work. There have been about ten day pupils coming in and taking instructions with our boarding pupils.

The work done by the ladies and their helpers in the Girls' Boarding School has been excellent. They have all, we believe, been patient and diligent, fervent in spirit, serving the Lord. Miss Jennie B. Dodds already works like a veteran.

At the opposite end of the town from that where the missionaries reside we have had a day school in operation in a rented room. During the first half of the year there were seventy-five pupils in attendance, representing four Christian sects and Fellaheen, with a few representatives of the religion of the false prophet. During the second half of the year to the present time there have been thirty in attendance.

During the year Dr. Metheny's wife has conducted a woman's prayer-meeting once a week, from house to house, and his eldest daughter has conducted one among girls, chiefly those of the Boarding School.

The year was remarkable for sickness among our members. Two of our female teachers were brought face to face with death. However, only one death occurred. The infant child of Mallime Ghaley was taken.

Respectfully submitted,  
WILLIA S. DODDS,  
R. J. DODDS,  
*Committee.*

#### EXTRACTS FROM THE REPORT OF THE CENTRAL BOARD.

Notwithstanding the financial condition of the country, which has seriously interfered with many benevolent undertakings, the Missions intrusted to our care are in a prosperous condition.

**SOUTHERN MISSION.**—Mr. McIsaac, who was ordained by Pittsburgh Presbytery on the 10th of July, continues in charge of this Mission. His management gives entire satisfaction. There is no friction between him and the Board or between him and the teachers, but hearty co-operation on the part of all.

**SELMA, ALA.**—Mr. Kingston has oversight of the congregation. It numbers 79. There were two communions during the year. The Sabbath-schools, morning and afternoon, are in excellent condition. In his last report to the Board, Mr. Isaac states that on the preceding Sabbath (the 22d of April) there was an attendance of 270. No change has been made in the amount with which the Board supplements Mr. Kingston's salary. The enrollment in the day school is 290 with an average attendance of 219. The income from the tax is \$364.75. No change has been made in the course of study. The teachers are: Miss Dodge, Miss Nettie M. George, Miss Fannie J. Howland, Miss Sophia Kingston, Miss Margaret McCartney and Mrs. G. M. Sims. The four rooms in the third story are still unoccupied.

**PLEASANT GROVE, ALA.**—A new frame building was erected here last fall sufficiently large to accommodate the day school and the Sabbath audiences at a cost of \$95.59. All of this was raised in the Mission, except \$27.00, contributed by friends in the North. A series of religious meetings was held here at which considerable interest was manifested. Two applicants for membership were received and baptized. The enrollment of scholars in the day school is 46, with an average attendance of 32. The average attendance at the Sabbath-school is 35. There is

preaching every other Sabbath. Mr. J. H. Pickens continues in charge.

VALLEY CREEK, ALA.—The school house here is in need of repairs. These will in all probability soon be made, as a subscription for that purpose has been taken up. A series of meetings was held also at this place. Three persons presented themselves for examination to be admitted to our church. The enrollment in the day school is 32, with an average attendance of 22. The average attendance in the Sabbath-school is 50. There is preaching here every other Sabbath. Mr. J. C. Phillips, who was stationed at Brierfield until the abandonment of the Mission there, has charge of the work in this field.

Mr. McIsaac writes encouragingly of his work. One of the most discouraging features is "the apathy of a number of church members with regard to attendance upon the services. The most trivial excuses are regarded as sufficient to keep members at home. Fair promises are made, but as a rule forgotten."

The Board contemplates extending the work to new localities on the Pacific Coast and therefore asks for \$2,000 for this Mission.

INDIAN MISSION.—But one change has been made in this Mission during the year. Mr. Willson, who had charge of the farm, wishing to return East, resigned, the resignation taking effect on the 2d of October, 1893. Mr. John Bull was employed to take his place. He has charge of the farm, receiving \$22.50 per month for himself and team. The number of children enrolled is 31, more than during any preceding year. No change has been made in the order of exercises or course of study. No more boys can be accommodated. There is

room for a few more girls. Mr. Carithers preaches every Sabbath at the chapel or some of the camps. He has acquired sufficient knowledge of the Comanche language as to make himself fairly well understood.

Mrs. M. S. Gibson made a visit to the Mission by appointment of the Ladies' Missionary Society, of Pittsburgh Presbytery. It was highly appreciated and very helpful. By appointment of the Board Dr. Coulter and Elder David Boyd will visit it at such time as will suit the convenience of all parties. A number of the Indians are almost ready to unite with the church. These brethren as a commission of Kansas Presbytery will act on their application.

CHINESE MISSION.—Rev. D. McAllister, who continues in charge of this Mission, reports that during the past year it has been as prosperous as in the circumstances could be expected. The intense anti-Chinese sentiment operates against all schools of this character. The enrollment of scholars is 110, with an average attendance of about 21. Seventeen are members of the church. Our total membership is 26. Of the nine white members, seven reside in Oakland. The Lord's Supper was dispensed twice during the year. Nine of the scholars united with the church. On account of the anti-Chinese legislation it is likely the school will be decreased in numbers. It is hoped, however, that other scholars will be obtained to take the places of those who are compelled to leave. Mr. McAllister is assisted by Prof. J. H. Willson and Miss Kilpatrick.

VERNON, WIS.—Annual Report of the Vernon L. M. S. Another year of our missionary work has come and gone, may we begin another year with renewed zeal and energy. During the year nine meet-

ings were held. Our total membership is 19. Attendance fairly good. In the kind providence of God no death has occurred in our midst. Our work has been preparing clothing for our Southern and Indian Missions. During the year we have raised \$27.70, which has been divided between the Southern and Indian Missions.

MRS. WM. LOWRY, JR.,  
*Treasurer.*  
AMANDA LOUGHRIDGE,  
*Secretary.*

PHILADELPHIA, PA.—The Ladies' Missionary Society of the 2d Reformed Presbyterian Church presents the following report for the year 1893 :

We have had four regular and one special meeting. Our officers are the same, having been re-elected at our last yearly meeting. We now number 45, having lost two this year, one by death, one by removal from the city.

We most deeply deplore the death of our beloved and respected vice-president and mother in Israel, Mrs. Jean W. Wylie, whom it has pleased God to take from our midst. And while we humbly bow to His decree, we feel her place can never be filled in our hearts.

We have added to our other labors some home work: Visiting and relieving destitute families, and gathering ten children into the Sabbath-school. Gifts of clothing, food and other necessities have been given in the name of the Society by youthful members.

We render humble thanks to our Heavenly Father for His mercy to us in the past, and pray for grace to be more faithful in our work for the Master in the year before us.

Treasurer's Report for 1893 :

Raised during the year.....	\$134.36
Indian Mission.....	25.86
Adena Purchase.....	67.50
Kansas City.....	15.00
Southern Mission.....	26.00
	<hr/>
	\$134.36

MARIE L. CLEELAND,  
*Secretary.*

HOPKINTON, IA.—Resolutions of the Ladies' Missionary Society of Hopkinton congregation on the death of Miss Hannah Milroy :

God in His all-wise providence has entered our circle the second time within a year and removed our friend and co-worker Hannah Milroy who was an humble, and we believe, a sincere Christian; a dutiful daughter, a loving sister and kind friend; she was a consistent member of the Church, a faithful member of our Society and of the W. C. T. U.

*Therefore Resolved* (1). That we as a Society express our appreciation of the loss we have sustained, and of our submission to the Divine Will.

(2). That we recognize in this visitation the Master's voice calling us to renewed consecration in His service.

(3). That we extend our heartfelt sympathy to the aged mother, the sister and the brothers left to mourn her death.

(4). That a copy of these resolutions be sent the *HERALD OF MISSION NEWS* for publication, and one to the relatives of the deceased.

MRS. JAS. McCULLOUGH,  
MRS. T. H. ACHESON,  
MISS MARY GUTHERIE,  
*Committee.*



## ON SABBATH-SCHOOLS.\*

The Sabbath-school has won its way to a full and honorable recognition as one of the most important departments of the work of the Church. Originating in compassion for neglected children of irreligious parents, it has gradually embraced the children of the Church, and reaches out to the entire membership, claiming them either as teachers or pupils. It has adapted itself to the varied circumstances of the Church in all the fields of Christian activity. In Mission work, at home and in foreign lands, it holds a foremost place.

The congregation of evangelical Christians without a Sabbath-school is an anomaly.

Its object is identical with that of preaching the Gospel, namely, the salvation of souls; it seeks first their conversion, then their sanctification and instruction in saving knowledge. This grand design of the Sabbath-school must never be lost sight of, nor set aside by the more immediate purpose of attracting and entertaining the young and heedless.

In estimating the value of the Sabbath-school we must bear in mind the difficulties under which it labors:

1st. From want of time for thorough study. Week-day schools are in session six hours a day for five days in the week; the Sabbath-school is crowded into an hour and often into a half hour, and is held only once in seven days.

2d. From lack of careful study of the lessons. Even in families of the Church it is difficult to secure a study of the lesson. Without study by a scholar a great part of the teacher's labor is in vain.

It is true that there is an abundance of helps. Lesson papers, quarterlies and leaflets abound; but too often these are so used as to be a hindrance rather than a help.

Too many depend on a hurried reading of a lesson paper or, what is worse, on the use of it in the class, to find and read answers to cut-and-dried questions.

3d. The very short time allowed for the session makes it necessary to divide the school into small manageable classes and to employ many teachers. It is not easy to secure enough capable and willing teachers, and, therefore, superintendents must depend on such material as is found in the membership of the church, or in the volunteer force of a Mission school. Piety and willingness do not always compensate for the lack of training as teachers, or of the special capacity that supplies its place. Under such circumstances it would not be thought possible to conduct a common school with a reasonable hope of success.

The results of Sabbath-school instruction in our day reflect honor on the consecrated zeal and the earnest desire for the saving of souls and the glory of Christ that animates the noble army of Sabbath-school workers.

We have noticed the Sabbath-school helps. The proper place for them is at home. Parents should study the lesson with their children, and for this there is usually time on the morning or evening of the Sabbath as well as during the week. In the class the Bible alone should be used as the text-book and the lesson book by both teacher and pupil.

Sabbath-school teaching is liable to de-

\* Read at Synod of the Reformed Presbyterian Church, Philadelphia, Pa., 1894.

generate. Sometimes it becomes a lecture or current exposition. This is much easier for both teachers and pupils than asking and answering questions, that is, such questions as draw out the knowledge gained by study or such as set scholars to thinking.

Even the questioning is prone to lapse into mere leaders, that is, questions that suggest in the very form or tones the answers yes or no; a kind of question that requires little thought to ask and none at all to answer.

Every question should stimulate thought and set the mind searching for an appropriate answer; anything else, save in the case of young children, is merely a waste of time.

Where the classes sit in our immovable seats the teacher should stand facing the class, except in case of physical inability. He should catch and hold the attention of each member of the class. To sit with back to class and read printed questions from a lesson paper and have the answers read out of a similar paper is a caricature of teaching.

Nothing will secure uniformity in teaching and thorough work as well as a teacher's meeting. Wherever practicable, such meetings should be organized. The pastor or superintendent should preside, and the Bible class teachers in turn conduct the exercise of teaching the lesson.

J. McCracken.

### THE LIONS IN THE WAY.

It is quite sad at times to see some of the Nicodemuses in this country. There are many who have no faith in their effete Christianity or in their unsatisfying heathenism who dare not come out and embrace

evangelical Protestantism, nor even be known to be enquirers after truth. Yet they like to sit and discuss the principles of a pure Christianity and often ask if it would be possible to be a Christian without declaring it to the world. One of our boys in the school said, "But can one not read his Bible and be a Christian without leaving his sect (Fellaheen)?" We hold up the necessity of boldness in the cause of Christ, and the necessity of a public profession.

In the *HERALD OF MISSION NEWS* of February, 1894, p. 37, it is stated that since 1856 the death penalty for apostacy from Mohammedanism has been forbidden by the civilized powers. This is quite true, and yet the same result is obtained in reality as was obtained legally by the executioner's scimeter. If one leaves Islam for the faith of Jesus Christ, he could not live among his own people, because some one would assassinate him by poison or bullet and nothing could be done about it.

Again, there is a terrible weapon in the hand of any one who wishes to use it in Turkey. If one of the same or of a more favored sect has a quarrel with another, he may accuse his equal or inferior to the government of any crime howsoever imaginary, and thus secure the imprisonment of any one against whom he may have a spite. When one is so unfortunate as to get into prison, and that on no evidence whatever, he can get his freedom only by large bribes, and perhaps by proving his innocence. An apostate from our little circle of members here is a chief man among the Greeks. By his avariciousness he was impelled to make a most unjust demand for a paltry sum against one of our employes. When this employe remonstrated, this

apostate said: "Will it not be better for you to do this than to go to prison? Will the missionary pay to get you out?"

To save trouble, the unjust demand was paid. Those who become identified with us do so at the expense of all former social relations, and at the risk of confiscation of property, imprisonment and death.

Some time ago here in Suadia, there was a drunken revel in which the Mudeer—local governor—attended in the house of a Greek. During the debauch a fight arose in which some one struck the Mudeer a severe blow. But in the confusion of fists and bad liquor the offender against the Turkish officer's dignity (?) escaped. As the participants were nearly all Greeks, they concealed the name of him who struck the Mudeer until a few weeks after this. There was a similar carousal in which he who struck the Mudeer offended a fellow Greek very greatly. The rage of the offended party was so intense that he betrayed his brother Greek by going to the Mudeer and telling him that such and such a one struck him. Upon hearing this, the oppressive officer immediately sent his soldiers to arrest the wretched offender, who was cruelly hurried off to prison without any examination whatever, to languish there until his friends redeem him or until the Mudeer relents. Once in prison the poor fellow must furnish his own food and every other thing he gets, as there is no such waste of Turkish revenues as feeding prisoners.

How terribly has God scourged this land filled with the ruins of once Christian churches and educational institutions—once in Antioch alone, three hundred Christian churches. "How long, O God, how long!"

J. B. D.

## ON TEMPERANCE.\*

The Temperance Question claims the serious attention of every Christian patriot. Many sided in its aspects and relations, it has become a prominent and potent factor in many of the social, political and religious problems of to-day. Whether we look at the drink traffic socially, politically, morally or spiritually, it is seen to be the great enemy to every form of true prosperity and disastrous in its results. According to the Internal Revenue Statistics for 1893, "the quantity of grain used for the production of spirits during the fiscal year was 29,030,409 bushels." Instead of being converted into bread to feed the hungry, this grain was made to produce 126,545,017 gallons of spirits, to increase poverty and crime in the land. The direct cost of liquor to the United States is estimated at \$1,200,000,000 annually, to which may be added \$300,000,000 to cover losses resulting from its use; while the drink bill in Canada amounts to about \$40,000,000. If the enormous sum, invested in this death-dealing business, were circulating through cleaner and healthier channels, no proposed change in Tariff Laws could occasion the commercial depression under which this country has been groaning for months. The money worse than wasted in this way would enable the Church to extend its missionary enterprises many fold. How humiliating to reflect that for every dollar devoted to the spread of the Gospel, America spends \$218 on liquor and \$114 on tobacco.

The design of the Temperance Movement is remedial, educative and preventive.

It would, through the instrumentality of

\* Read at Synod of the Reformed Presbyterian Church, Philadelphia, 1894.



the Gospel, the Divinely appointed agency in the regeneration of society, rescue those who have been brought under the influence of an enslaving habit. It was a wise reply that a Christian woman made to one who asked her what was the best gold cure for drunkenness: "The Lord Jesus Christ."

It would persuade professors of religion that total abstinence is one of the great lessons that the grace which bringeth salvation teaches us.

And it would protect men from temptation by securing the enactment and enforcement of prohibitory laws.

The friends of the cause have been as active as ever during the year, and though the practical results are not very marked, popular sentiment in favor of prohibition is evidently growing. The question in one form or another has been before at least fourteen State Legislatures, and in three States, New Jersey, Kentucky and Texas, laws were passed, requiring the Public Schools to "teach the nature and effect of alcohol on the human system." This is certainly a step in advance. In Canada, which is so closely identified with our own country, a great triumph has been won. The voters, in five out of its seven provinces, including wealthy and influential Ontario, have expressed themselves in favor of prohibition by overwhelming majorities. Even the cities have shown a majority, every ward in Halifax, N. S., voting "yea." Perhaps nothing has given more encouragement to the friends of Temperance than the decision of the Supreme Court of Indiana, which declares that "if a saloon causes property to depreciate in value it is a nuisance within the law and can be abated," and also that "the person who operates the saloon is liable in damages to

the injured party." One end of Civil Government is that the citizens of a country "may lead quiet and peaceable lives in all godliness and honesty." And as the liquor traffic is directly opposed to this beneficent design, a policy of repression is Scriptural and right.

In our opinion the great obstacle to the overthrow of the drink system is the apathy of the professing Church of Christ. When the Christian people of this land, loyal to Christ as King and wholly consecrated, rise in the power of His Spirit and demand it, the end will come, and God will be glorified.

We offer the following resolutions:

1. Our Church, in the teaching of its ministry, the exercise of discipline and the example of its membership, will continue to throw the whole weight of its influence in favor of total abstinence and prohibition.

2. As Christian citizens, "bound to regulate all our civil relations, attachments, profession and deportment by our allegiance and loyalty to the Lord," we will not cease to testify against the protection, by governmental sanction, of a traffic that is sapping the foundations of society, impeding the progress of the Gospel in heathen countries, and placing this Nation, in both these respects, in an attitude of hostility to the Supreme Will, of our Mediatorial King, Lawgiver and Judge. We will endeavor, in our intercourse with other Christian denominations, to lead them to take the same high position. No permanence is to be looked for in social reforms until there is radical reform at the fountain head of Civil Society.

3. We renew our condemnation of the use of tobacco, as being closely identified in its injurious effects with the curse of

strong drink, and we warn the young against this insidious evil, of which the *London Lancet*, very high medical authority, says: It is time "that the attention of all responsible persons should be seriously directed to the prevalent increase of tobacco-smoking among boys. Stunted growth, impaired digestion, palpitation, and other evidences of nerve exhaustion and irritability have again and again impressed the lessons of abstinence, which has hitherto been far too little regarded." We cordially commend the anti-cigarette clubs, recently formed in some of our public schools, whose members are pledged not to smoke until they shall have reached the age of 21 years. On every one in the ministry and membership of the Church we enjoin obedience to the Divine command: "Keep thyself pure."

R. M. SOMMERVILLE,  
*Chairman of Committee.*

#### NORTH AMERICAN INDIANS.

In our country, exclusive of Alaska, we have 248,340 Indians. Among these we have five tribes in the Indian Territory that are civilized, and exclusive of these tribes we have within our borders 181,340 Indians. Consulting the report of the Commissioner of Indian Affairs, we find that among this number there are 312 missionaries, and during the year 1892 the Churches spent the vast sum of \$916,738. Of this amount \$611,570 was received from the Government for their educational work. Of the portion contributed by the Churches themselves \$223,744 was spent for educational purposes, and \$81,424 for religious purposes. Then according to this report the Churches have among the Indians one representative

to every 578 of the population, and have a financial backing of \$1,586 to every missionary. But these, like all other statistics, are misleading. Of the vast sum given by the Government for the contract schools, \$394,756, or 64½ per cent., was given to the Roman Catholic Church; and as a result a large portion of the so-called missionaries are teachers in the parochial schools of the Roman Church.

We can tell some very appalling facts concerning the destitution of these people to whom we are in so real a sense "debtors." There are fifteen agencies which have no missionary, Catholic or Protestant. A total number of 60,516 heathens, belonging to forty different tribes, who have no one to tell them of Jesus Christ, the Lamb of God. Besides this there are 50,000 Indians who have no regular missionary, but are simply supplied with educational missionaries. Those familiar with the work of a school teacher know that their time for evangelization is very limited, and therefore it is almost a certainty that these also stand sadly in need of the preached Word.

During the last decade there has been a great advance in the work of civilization among these Indian tribes. The Government has taken up a policy which has wrought wonders for the Indian. The Churches have done a noble work among them, and will continue it; but there seems to be little hope of a speedy evangelization of these tribes. In obedience to the Lord's command there should immediately be a testimony in every tribe.

Look across our borders to the north. There are 35,000 Indians in the British Northwest Territory who have no missionary.

In Mexico there are 5,000,000 Indians who, although mentioned in the histories as converted to Christianity, are just as really heathen as they were before Cortez began his diabolical work of destruction in the name of the Church, and with the cross as his banner. Here is a field as dark as any on earth. With the command of the Lord, the field so near, and the special claim of this despised and abused people, there is every reason why this work should be taken up very quickly, and pushed with great energy, until every North American Indian has heard the Gospel.—*State Items.*

#### A HELPLESS GOD.

Mr. Ure, a missionary at the station of Cuddapah, in India, relates the following story:

"We put the question, 'Do you want a teacher?' 'Yes! yes!' came from all sides. 'Why do you want a teacher?' 'That we may learn to know the true God,' answered some. 'Our *swami* can do nothing for us,' said others. 'Then will you give up your idol-worship?' 'We will! we will! 'Will you allow us to enter your temple and destroy your *swami*?' To this there was no answer. At length a woman broke out in a tirade of abuse against the elders for proposing to give up the worship of Rama. Then followed a heated discussion amongst themselves as to the merits and demerits of Rama. After quiet had been restored, we kindly but firmly gave them to understand that no teacher could be sent unless they gave up their idol-worship and allowed us to destroy their gods. We gave them time for consideration and consultation with their elders. They then came and said we might do whatever we

chose, but they wanted to learn about the true *swami*. 'Then we will fight with your god and show you that he is no god. But we cannot fight him without a weapon. Bring us a hammer.' Having had a huge hammer handed to us we entered the temple. On the threshold we cried out, 'Now are you still willing that we should destroy your god?' 'We are quite willing! we are quite willing!' My colleague dealt Rama three good blows, but Rama was a tough stone to break. Itching to have a hand in the matter, I seized the hammer, and with the second blow smashed him into atoms. Gathering up the fragments we took them outside, the timid and superstitious of the people standing at a safe distance lest Rama should inflict some awful punishment on them and us for our sacrilege. We then gathered the people nearer, knelt down on the broken fragments of their god, and besought Jehovah to bless the village and to honor what had been done in His name. Before leaving we gave them money to repair the temple and make it fit for a chapel or schoolroom; the larger portions of Rama we threw into the well, and took the remainder away with us."

#### "TALKING IT OVER."

We clip from an exchange the following good results of "talking it over," and commend them to the careful consideration of the many who too frequently forget the Divine admonition, "Let your speech be always with grace:"

The evening service in a certain congregation was poorly attended. People thought they could not come out twice a Sabbath to church.

The session talked the matter over.



Their talk resulted in a pledge to each other that they would never absent themselves willingly from the evening service, and that they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them an example of an earnest devotion to spiritual concerns. They began going twice a day the Sabbath after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man apiece with them.

The young ladies talked it over. They thought that if they could go to a concert on a week-day night it could not do them any harm to be at church on Sabbath night. They decided that they would all go regularly, and take each a friend with them.

At first the minister did not know what to make of it. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. *It became the most popular church in the city.*

#### CHRISTLIKE WORK.

Dr. McPhail, of Bengal, closes an appeal for Medical Missions in India with the following earnest and impressive words:

If the work of a medical missionary in the East resembles in the spirit in which it is done as closely as it does in its external environment the life of Christ on earth—"The life which God lived in the wealth of His love"—it is surely a most blessed life, than which no man need seek a higher. To spend one's life for the temporal and spiritual good of the poverty-stricken peo-

ple of the East, the multitudes upon whom no true-hearted man can look without compassion, is surely Christlike in its most literal sense. It is an almost daily occurrence to have mothers coming and falling down at the missionary's feet, begging help for a sick child; to have fathers imploring them to come down *ere their sons die*; to have *the blind coming* for sight, *the lepers for cleansing*, and to have *the helpless paralytic* brought to the door, borne of four. And to all, to the poorest of the poor, the Gospel of God's grace is preached—preached not only by word of mouth, but also by deeds of loving kindness. Work like this is doubly blessed, *blessing him who gives and him who takes*. That men who have sinned against God are permitted to do it, is one of the wonders of God's love. No one can engage in this work, however imperfectly, without sympathizing in spirit with the memorable words of David Livingstone, and repeating from the heart his prayer: "God had an only Son, and He was a missionary and a physician; a poor imitation of Him I am or hope to be. But in this service I mean to live, and in it I wish to die."

#### THE LITTLE MISSIONARY BOY.

One day a little son of our Bible Reader met a Fellah on the road, and quite abruptly said to him: "Are you a son of the Messiah?"

The Fellah said: "Why should I be?"

The little fellow said with spirit: "If you are a son of the Messiah you will go to heaven when you die; but if you are not, if you die you will have to go to gehenna (hell) where there is a big hot fire forever."

J. B. D.

## EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* urges its readers to examine carefully the missionary reports published in this issue. Especially does the Report of the Committee on Missions claim prayerful study, as it contains the conclusions reached by Synod in regard to missionary operations during the current year.

—At the recent meeting of Synod an advance step was taken in the way of establishing a Mission in China. Two years ago a resolution was passed authorizing the Board of Foreign Missions to call for a minister and physician; and, as repeated appeals had failed to secure properly qualified laborers, it was agreed to elect men to that field and throw on them the responsibility of declining the formal call of the Church. The election resulted in the choice of Robert J. McIsaac, so highly spoken of by those acquainted with his efficient supervision of the work at Selma, Ala., and Elmer McBurney, a young minister of great promise, both of whom had previously declared their readiness to follow the clear leading of the Divine Master as to their life-work. Immediately after the June meeting of the Board these brethren will be communicated with, in reference to their decision; and, if they feel that the call is from the Lord and are ready at His bidding and under the impulse of the Holy Spirit in their hearts to go out in the regions of darkness and death as messengers of Divine light and life, arrangements will be made with as little delay as possible for their departure. The names of T. H. Walker, J.

McKnight and Henry G. Foster have also been referred to the Board as the nominees of Synod. Let the churches ask God in believing prayer to qualify and send forth those whom He has chosen, and whose ministry of the Gospel He will own to the salvation of souls. The man whom the Holy Spirit calls, will go. He may have many a conflict with himself before reaching a decision, but he will go, and let us hope that no one will be allowed to go who is not chosen and called of God.

—It was agreed, at Synod, that the work among the Chinese on the Pacific Coast shall hereafter be known as

THE CHINESE HOME MISSION,  
and the proposed Mission to China as  
THE CHINESE FOREIGN MISSION.

All money intended for the former scheme must be sent to Mr. Walter T. Miller, Cotton Exchange Building, New York, and all money intended for the latter must be sent to Mr. John T. Morton, 708 Penn Avenue, Pittsburgh, Pa. Contributors will please bear this in mind and thus prevent a great deal of confusion.

—The appropriations of Synod for missionary purposes are as follow:

Foreign Missions.....	\$15,000
Domestic “ .....	9,000
Southern “ .....	7,000
Indian “ .....	2,000
Chinese Home Mission.....	2,000
Jewish Mission.....	1,000
Testimony Bearing.....	4,000
National Reform.....	7,000
	<hr/>
	\$47,000

According to the Committee on Finance, these appropriations are a conservative estimate of what is needed to carry on the missionary work of the Church and should be raised in full.

—A minister and physician are called for to go to the Island of Cyprus. The work there requires to be in charge of men that are well educated and ready to endure hardness as good soldiers of Jesus Christ. It is laborers that we pray the Lord of the harvest to send forth.

—In the May number we reminded our readers that there was a small debt of three hundred dollars resting on the new building at Latakia, which should be removed at once. A few days afterward Mrs. Caroline O'Neill, of New York City, sent us one hundred dollars for this purpose. Will not two or three more generous friends of the work give the balance, that the building may be reported free of debt?

—The following additional contributions have been received to discharge the obligation incurred by the alterations made in the Lower House at Suadia:

Mr. Thos. E. Greacen.....\$100 00  
of New York.

Some friends in Elkhorn Congregation, through Rev. H. Easson.. 25 50

Mr. J. D. McAnlis, " " .. 5 00

Isabel and Lizzie Brodie, of Brodie, Ontario, Canada, through Rev.

R. C. Allen..... 6 00

Some \$800 are still needed to liquidate the debt on the House.

The brethren in Suadia also desire to make certain necessary alterations in the Upper House, and Synod has instructed the Board to appeal to the churches and individuals for \$1,500. But the work cannot be undertaken until the money is con-

tributed for this purpose. Let the friends at home read the following paragraph from a letter recently received from Rev. J. Boggs Dodds, and then act promptly:

"By dint of great care in the use of our own salary and by taking opportunity at the best figures, I have been able to purchase enough stone for the addition to our house, and for our cistern, and a part of the lumber. In this out-of-the-way place it is impossible to gather building materials in a short time, so I began to prepare for this work last November by purchasing a mule-load of lumber now and again. Then, as this spring has been unusually dry, the roads have been good at a season when the people had no work. By this means we were able to get stones cheaper than I expected. I did not wish to let the opportunity go by unimproved, so I took of our money an amount sufficient to buy the stones. If the Board can raise the money for the house, the materials most difficult to secure are now on hand. If the Board cannot raise the money, I can sell the stones and lumber again for about their first cost, as these materials are in demand, and we will possess our souls and bodies in patience until the Lord's stewards can come to our help with needed funds. We are not able to contribute the amount invested in these materials or we would be glad to do so. We have not lost sight of the fact that hard times at home make it difficult to secure funds. We pray that our people may take our Lord at His word in Malachi and prove His faithfulness to His promises."

—Since last report, we have received the following subscriptions for the salary of Pastors' Missionary:

Rev. T. H. Walker.....\$15 00



Rev. Edwin H. Buck.....	\$10 00
“ W. M. Glasgow.....	5 00
“ T. J. Allen.....	5 00
“ J. W. Dill.....	5 00

In a former issue, Rev. Jas. Black, of Wyman, Ia., should have been given credit for \$10, instead of \$5, as the amount of his subscription to this fund. Now for a second year, and all subscriptions should be paid, if not on New Year's Day, at least a month before Synod.

—There have also been handed to us the following subscriptions towards the support of an Elders' Missionary:

Mr. Robert McNeill.....	\$5 00
3d New York.	
Mr. James Forsyth.....	5 00
New Concord, O.	

Owing probably to the hard times, a few of the Elders who gave in their names at Synod a year ago have not been able to make good their pledges. The “hard times,” however, will not continue, and many new names will be added to the list this year. The Elders cannot afford to be without a representative in the field.

—A correspondent in Denison, Kan., says: “If there is any probability of the deacons of the R. P. Church having a representative missionary in the foreign field, please count on me for five dollars annually for the first five years.” This good brother does not wish his name published, but his letter is an inspiration. Let the deacons speak.

—The young women of the Church who have not yet paid the second year's pledge, are reminded that it should be handed in not later than the month of August. There are only a few behind.

—The following contributions to the

Foreign Missions have been forwarded to the Treasurer:

Youngstown Congregation, through	
Rev. H. Easson.....	\$ 4 25
L. M. S. Union Congregation. Special for work in Suadia.....	25 00
Y. P. S. C. E. of First Newburgh, N. Y., second quarterly payment on pledge of fifty dollars.....	12 50
Miss S. M. Stevenson.....	3 00
Zanesville, O.	

Miss Stevenson also enclosed a dollar for the Southern and a dollar for the Indian Missions which have been mailed to Treasurer John T. Morton.

—Some friends of the New Hebrides Mission recently sent us forty-five dollars, which has been forwarded to the Treasurer in Glasgow, G. B., to be credited to the John G. Paton Club of the First Presbyterian Church of Germantown, Philadelphia, Pa., as follows:

1. For shares in the Mission Ship,	
Dayspring .....	\$19 20
206 shares sold by Club at	
50 cents.....	\$10 30
97 shares taken by C. E. Society.....	4 85
81 shares taken by Intermediate S. S.....	4 05
2. For Dr. Paton's work.....	25 80
	<hr/>
	\$45 00

LITERATURE.—The Fleming H. Revell Company, New York and Chicago, have laid on our table “Amid Greenland Snows,” 75 cents, and “The Message of Christianity to Other Religions,” 15 cents.

The former claims to give the early history of Arctic Missions. The central figure in the book is Hans Egede, a pioneer

missionary to Greenland, whom the author describes as "standing in the line of saintly succession, and drinking of the same Divine fount which inspired the heart of St. Paul." This is a peculiarly interesting little volume, and well fitted to give fresh zeal and courage in the service of God. No work done for Him will ever be without results to His glory.

The latter is a paper prepared for the Parliament of Religions, by Rev. James T. Dennis, D. D., author of "Foreign Missions After a Century." After referring to the origin, spirit and design of Christianity, he represents the message with which it greets the other religions of to-day as a distinctive signal of Fatherhood, Brother-

hood, Redemption, Incarnation, Atonement, Character, Service, Fellowship.

LITERARY NOTICE. — The Fleming H. Revell Company will issue about June 20th, a new book, by Rev. Washington Gladden, D. D., entitled "The Church and the Kingdom." It comprises two addresses. The first, which gives the title to the book, is a solemn, spiritual elevation in the treatment of the theme, and is a happy combination of the practical and ideal. The second address, "What is Christ's Law?" was recently delivered before the graduating class of Oberlin College. The volume will contain about 100 pages, 12 mo., and will retail for 50 cents in cloth binding.

*New York, May 16, 1894.*

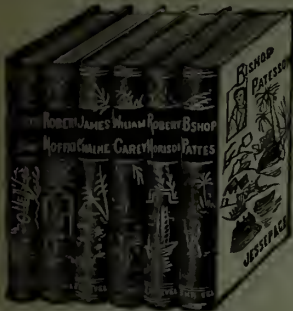
*Received from Ministers of the Reformed Presbyterian Church, through "Herald of Mission News," the sum of six hundred and ninety-four dollars, for Salary of "Pastors' (Missionary," Rev J. Boggs Dodds, of Suadia, Syria.*

*\$694.00.*

*Wm. T. Miller,  
Treas.*

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